

13-1

SIVA-MAHIMNAH STOTRAM

OR

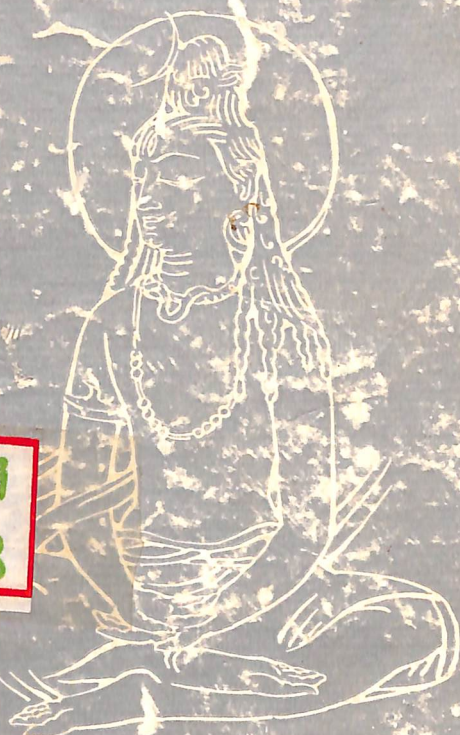
THE HYMN ON THE GREATNESS OF SIVA

SWAMI
PAVITRANANDA

6929

Q2:4173

AEVAITA
ASHRAMA





73/1
13-1
SIVA-MAHIMNAH STOTRAM

OR

BR. UENKA1

THE HYMN ON THE GREATNESS OF SIVA

Text, with English Translation and Notes

SWAMI PAVITRANANDA



ADVAITA ASHRAMA

5 DEHI ENTALLY ROAD

CALCUTTA 700 014

Published by
SWAMI VANDANANANDA
PRESIDENT, ADVATTA ASHRAMA
MAYAVATI, PITHORAGARH, HIMALAYAS

All Rights Reserved
FIFTH EDITION, DECEMBER 1976
4M3C

Printed by
Durga Prosad Mitra at the Elm Press
63 Beadon Street. Calcutta—700 006.

PREFACE

13-1

Siva-Mahimnah Stotram or the Hymn on the Greatness of Siva is considered by many to be the best of all the hymns found in Sanskrit literature. Sri Ramakrishna once went into Samadhi, while repeating it. It is grand in conception, sublime in diction, and uplifting in its influence. Some of the verses may fail to appeal to the modern people, but their cumulative effect on the mind of the readers is none the less. The very recital of this beautiful hymn raises one to a higher plane of existence. There are many persons who repeat it daily though not fully understanding it, yet they derive immense benefit. It goes without saying that persons who recite it after knowing its meaning will have more spiritual advantage. For the benefit of those English-knowing people who have no deep knowledge of Sanskrit, we give this English translation.

Nobody knows definitely who is the author of this book. There is legendary story that one Pushpadanta composed it to please Siva, whose wrath he incurred by treading on the flowers which were left after worshipping the Great Deity. The Verse No. 37 supports this legend. It might be that some devotee of Siva wrote this hymn under this pseudonym. This is quite in keeping with the Indian spirit which makes a man shrink from the idea of seeing his name blazoned before the public. Whoever may be the author, doubtless he is immortalized in this hymn and will receive silent homage from the devotees of the Lord for all time to come.

PAVITRANANDA

ADVAITA ASHRAMA

Mayavati

28 February 1938

SIVA-MAHIMNAH STOTRAM

OR

THE HYMN ON THE GREATNESS OF SIVA

SIVA-MAHIMNAH STOTRAM

स्तु

महिम्नः पारं ते परमविदुषो यद्यसदृशी
स्तुतिर्ब्रह्मादोनामपि तदवसन्नास्त्वयि गिरः ।
अथावाच्यः सर्वः स्वमतिपरिणामावधि गृणन्
ममाप्येष स्तोत्रे हर निरपवादः परिकरः

॥१॥

हर O Siva ते of Thee महिम्नः of greatness
परम् great पारं limit अविदुषः of one who does
not know स्तुतिः praise यदि if असदृशी unfit,
तत् then ब्रह्मादीनामपि even of Brahma and
others गिरः praises त्वयि with regard to
Thee अवसन्नाः inadequate, अथ and if स्वमति-
परिणामावधि according to one's intellectual
capacity गृणन् praising सर्वः all (जनः people)
अवाच्यः unblamable भवति becomes (तदा
then) स्तोत्रे in composing a hymn ममापि
even my एषः this परिकरः attempt निरपवादः
free from blemish.

THE HYMN ON THE GREATNESS OF SIVA

1. If the praise of Thee by one who is ignorant of the extent of Thy greatness be unbecoming, then¹ the praises of even Brahma and others are inadequate for Thee. [And if² all remain unblamable by praising Thee according to their intellectual powers, then even this attempt on my part to compose a hymn is free from any blemish.]

1 *Then the praises etc.*—For even Brahma and others do not fully know the greatness of Siva.

2 *If all remain etc.*—God forgives all imperfections in men, if they are sincere in their devotion.

SIVA-MAHIMNAH STOTRAM

अतीतः पन्थानं तव च महिमा वाङ्मनसयो-
रतद्व्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि ।
स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः
पदे त्वर्वाचीने पतति न मनः कस्य न वचः

॥२॥

च Because तव Thy महिमा greatness
वाङ्मनसयोः of speech and mind पन्थानं
object अतीतः surpassing, (अतः therefore)
यं which श्रुतिः अपि even the Veda अतद्-
व्यावृत्त्या by the method of 'Not this' चकितम्
fearfully अभिधत्ते describes सः (महिमा)
that (greatness) कस्य by whom स्तोतव्यः can
be sung कतिविधगुणः contains how many
qualities कस्य to whom विषयः object of
perception भवति becomes ? तु but
अर्वाचीने पदे to the form taken later कस्य
whose मनः mind वचः speech न पतति does
not turn ?

THE HYMN ON THE GREATNESS OF SIVA

2. Thy greatness is beyond the reach of mind and speech. Who¹ will (duly) praise That which even the Vedas describe with² trepidation, by the method of 'not³ this, not this'?—how⁴ many qualities does That possess ? and can⁵ be perceived by whom ? Yet to⁶ the form taken later, whose⁷ mind and speech do not turn ?

1 *Who will etc.*—i.e. no one can.

2 *With trepidation etc.*—because conscious of the impossibility of describing the Absolute.

3 *Not this etc.*—One cannot say what the Absolute is like ; one can say only what It is not.

4. *How many etc.*—i.e. nobody can enumerate Its qualities.

5 *Can be ... whom ?*—i.e. the Absolute can never be the object of perception.

6 *To the form etc.*—i.e. when the Absolute took forms to favour the devotees.

7 *Whose mind etc.*—i.e. the thought and speech of every devotee turn eagerly to the feet of God with forms.

SIVA-MAHIMNAH STOTRAM

मधुस्फीता वाचः परमममृतं निर्मितवत-
स्तव ब्रह्मन् किं वागपि सुरगुरोर्विस्मयपदम् ।
मम त्वेतां वैणीं गुणकथनपुण्येन भवतः
पुनामीत्यर्थेऽस्मिन् पुरमथन बुद्धिर्व्यवसिता

॥३॥

ब्रह्मन् O Brahman मधुस्फीता sweet परमम्
supreme अमृतं veritable nectar वाचः the
Vedas निर्मितवतः of the author तव to Thee
सुरगुरोः of Brihaspati, the teacher of gods
अपि even वाक् words of praise किं (in-
terrogative) विस्मयपदम् object of wonder ?
पुरमथन O Destroyer of Tripura तु but
भवतः Thy गुणकथनपुण्येन through the merit
from praising Thy glories मम my एतां
this वाणीं speech पुनामि shall purify इति
this motive अस्मिन् अर्थे in composing this
hymn मम my बुद्धिः mind व्यवसिता engaged.

THE HYMN ON THE GREATNESS OF SIVA

3. O Brahman ! Does the praise of even Brihaspati cause any wonderment to Thee who art the author of nectar-like sweet Vedas ? O Destroyer of Tripura, the¹ thought that by praising Thy glories I shall purify my speech has prompted me to undertake this work.

1 *The Thought etc.*—The reason is given why he has undertaken the work, though the hymns of even Brihaspati, the teacher of gods, are insignificant to the Lord.

SIVA-MAHIMNAH STOTRAM

तवैश्वर्यं यत्तज्जगदुदयरक्षाप्रलयकृत् ।
त्रयीवस्तु व्यस्तं तिसृषु गुणभिन्नासु तनुषु ।
अभव्यानामस्मिन् वरद रमणीयामरमणीं
विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः

॥४॥

वरद O the Giver of boons त्रयीवस्तु described by the three Vedas जगदुदयरक्षा-
प्रलयकृत् the creator, preserver, and
destroyer of the world गुणभिन्नासु according
to different qualities तिसृषु तनुषु in three
bodies व्यस्तं divided तव Thy यत् which
ऐश्वर्यं Divinity तत् that विहन्तुं to refute
एके some जडधियः thick-headed persons
अस्मिन् in this matter अभव्यानाम् to the
ignorant रमणीयाम् pleasing (परमार्थतः
in reality) अरमणीं hateful व्याक्रोशीं
opposition विदधते offer.

THE HYMN ON THE GREATNESS OF SIVA

4. O Giver of boons, in refutation of Thy Divinity which is described by the three Vedas, which creates, preserves, and destroys the world, and which is divided into three¹ bodies according to the different² qualities, some³ thick-headed persons offer arguments, which are pleasing to the ignorant but (in reality) hateful.⁴

1 *Three bodies*—namely, Brahma, Vishnu, and Siva.

2 *Different qualities*—namely, Sattva, Rajas, and Tamas.

3 *Some*—referring to the Mimamsakas who maintain that God has no form and is not the cause of the creation, preservation, and destruction of the world.

4 *Hateful*—because their views go against the Vedas.

किमीहः किकायः स खलु किमुपायस्त्रिभुवनं
किमाधारो धाता सृजति किमुपादान इति च ।
अतर्क्यैश्वर्ये त्वय्यनवसरदुःस्थो हतधियः
कुतर्कोऽयं कांश्चिन्मुखरयति मोहाय जगतः

॥५॥

खलु indeed सः धाता that creator किमीहः
with what desire किकायः with what body
किमुपायः with what instruments किमाधारः
with what support किमुपादानः with what
materials त्रिभुवनं three worlds सृजति
creates इति च of this nature अतर्क्यैश्वर्यं
whose Divine nature is beyond the reach
of reasoning त्वयि with regard to Thee
अनवसरदुःस्थः though having no scope for
अयं such कुतर्कः argumentation जगतः of
people मोहायः for delusion कांश्चित् some
हतधियं wrong-headed persons मुखरयति
makes vociferous.

THE HYMN ON THE GREATNESS OF SIVA

5. To fulfil¹ what desire, having what body, with what instruments, support, and materials does that creator indeed create the three worlds?—this kind of vain argumentation with regard to Thee whose Divine nature is beyond the reach of intellect makes the perverted² vociferous to the delusion of mankind.

1 *To fulfil etc.*—When a man does anything, he has a definite purpose ; he can work because he has a physical body ; and while making anything he needs three things—some instruments, some materials, and a support. Ignorant people want to see these conditions fulfilled in God's act of creation. But such expectations are idle, for God is God—He cannot be judged by any human standard.

2 *The perverted*—The atheists referred to in the previous Sloka. Their wrong thinking is due to their being under the sway of Maya.

ॐ नमो भगवते वासुदेवाय
॥ १ ॥

SIVA-MAHIMNAH STOTRAM

अजन्मानो लोकाः किमवयववन्तोऽपि जगता-
मधिष्ठातारं किं भवविधिरनादृत्य भवति ।
अनीशो वा कुर्याद् भुवनजनने कः परिकरं
यतो मन्दास्त्वां प्रत्यमरवर संशेरत इमे ॥६॥

अमरवर O Lord of gods अवयववन्तोऽपि
though having parts लोकाः the worlds
अजन्मानः birthless किं whether ? जगताम् of
the worlds भवविधिः creation अधिष्ठातारं
creator अनादृत्य without भवति becomes किं
whether ? भुवनजनने in the creation of
the worlds अनीशः except God कः वा who
else परिकरं attempt कुर्यात् can make ?
यतः because इमे these मन्दाः fools (अतः
therefore) त्वां प्रति with regard to Thee
संशरते raise doubt.

THE HYMN ON THE GREATNESS OF SIVA

6. O Lord of gods, can the worlds be without origin though¹ they have parts? Is the creation of the worlds (possible) without a creator? Who else but God can begin the creation of the worlds? Because they are fools, they raise doubt as regards Thy existence.

1 *Though ... parts*—Whatever has parts must have origin.

त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति
 प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।
 रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां
 नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥७॥

त्रयी the three Vedas सांख्यं Samkhya
 योगः Yoga पशुपतिमतं the doctrine of
 Pasupati वैष्णवम् the Vaishnava doctrine
 इति these प्रभिन्ने different प्रस्थाने paths (सति
 being) इदम् this path परम् best अदः that
 path पथ्यम् proper इति च thus रुचीनां of
 temperaments वैचित्र्यात् due to difference
 ऋजुकुटिलनानापथजुषां नृणाम् of people follow-
 ing different paths—straight or crooked
 पयसाम् of waters अर्णवः ocean इव like त्वम्
 Thou एकः one गम्यः goal असि art.

THE HYMN ON THE GREATNESS OF SIVA

7. There are different paths (of realization) as enjoined by the three¹ Vedas, Samkhya,² Yoga,³ Pasupata⁴ doctrine, and Vaishnava⁵ Sastras. Persons following different paths—straight or crooked—according as they consider that this path is best or that one is proper due to the difference in temperaments, reach Thee⁶ alone just as rivers enter the ocean.

1 *Three Vedas*—Rik, Sama, and Yajus.

2 *Samkhya*—as propounded by Kapila.

3 *Yoga*—as propounded by Patanjali.

4 *Pasupata doctrine*—which says that Pasupati or Siva is the creator of the world and that liberation can be had by meditating on Him.

5 *Vaishnava Sastras*—such as Narada Pancharatna, which inculcate the worship of Vasudeva or Sri Krishna.

6 *Thee alone*—Paths are different, but all are unanimous that God alone is the goal.

SIVA-MAHIMNAH STOTRAM

महोक्षः खट्वाङ्गं परशुरजिनं भस्म फणिनः
कपालं चेतीयत्तव वरद तन्त्रोपकरणम् ।
सुरास्तां तामृद्धिं दधति तु भवद्भूप्रणिहितां
न हि स्वात्मारामं विषयमृगतृष्णा भ्रमयति ।
॥८॥

वरद O Giver of boons महोक्षः great bull
खट्वाङ्गं leg of a bedstead परशुः axe अजिनम्
the tiger-skin भस्म ashes फणिनः snakes
कपालं a human skull च and इति इयत् this
तव Thy तन्त्रोपकरणम् principal possessions,
तु though सुराः gods भवद्भूप्रणिहितां given
by the casting of thy eyes ताम् ताम् those
ऋद्धिं treasures दधति enjoy हि indeed विषय-
मृगतृष्णा the mirage of sense-objects
स्वात्मारामं one whose delight is in the
Self न not भ्रमयति deludes.

THE HYMN ON THE GREATNESS OF SIVA

8. O Giver of boons; a great bull¹ a wooden club, an axe, a tiger-skin, ashes, a human skull and the like—these are Thy sole possessions, though² by the mere casting of eyes Thou gave to gods great treasures which they enjoy. Indeed,³ the mirage of sense-objects cannot delude one whose delight is in the Self.

1 *Bull etc.*—Bull is used for riding. The club and the axe serve as weapons. Tiger-skin is the substitute for cloth. Ashes are used for besmearing the body with. Snakes are a sort of ornaments to His body. Human skulls serve the purpose of drinking cups.

2 *Though etc.*—His style of living is abjectly poor, though at His mere wish gods possess infinite treasures.

3 *Indeed etc.*—The reason why He lives so poorly is that sense-objects have no attraction for one whose delight is in the Self.

SIVA-MAHIMNAH STOTRAM

ध्रुवं कश्चित् सर्वं सकलमपरस्त्वध्रुवमिदं

परो ध्रौव्याध्रौव्ये जगति गदति व्यस्तविषये ।

समस्तेऽप्येतस्मिन् पुरमथन तैर्विस्मित इव

स्तुवन् जिह्मेमि त्वां न खलु ननु घृष्टा मुखरता

पुरमथन O Destroyer of the demon
Pura कश्चित् some one सर्वं the whole जगत्
universe ध्रुवं eternal अपरः some other तु
while इदम् this सकलम् all i.e. the universe
अध्रुवम् transitory गदति says परः another
समस्तेऽप्येतस्मिन् जगति in this whole world
ध्रौव्याध्रौव्ये eternal and non-eternal व्यस्त-
विषये with different natures गदति says तैः
by them विस्मितः bewildered इव as if त्वां
Thee स्तुवन् praising न नो जिह्मेमि feel
ashamed ननु Ah खलु indeed मुखरता garru-
lity घृष्टा audacious.

THE HYMN ON THE GREATNESS OF SIVA

9. O Destroyer of Pura, some¹ say that the whole universe is eternal, while others² say that all is transitory. Yet others³ maintain that all these are eternal and non-eternal—having different characteristics. Bewildered,⁴ as it were, by them I do not feel ashamed to praise Thee. Indeed this garrulity indicates my audacity⁵.

1 *Some ... eternal*—The Samkhyas say that the effect is as much eternal as the cause. The universe has come out of Prakriti. Prakriti is eternal, therefore the universe also is eternal.

2 *Others ... transitory*—The Kshanikavadi Buddhists say that everything is momentary.

3 *Others ... non-eternal*—The Naiyayikas say that ether etc. are permanent ; the jar etc. non-permanent.

4 *Bewildered etc.*—When a person is bewildered he is not conscious whether he is making himself ridiculous by his words and deeds.

5 *Audacity*—I do not know Thy real nature, yet I am forced by my audacity to praise Thee.

तवैश्वर्यं यत्नाद् यदुपरि विरिचिर्हरिरघः
परिच्छेत्तुं यातावत्तलमनलस्कन्धवपुषः । ततो
ततो भक्तिश्रद्धाभरगुरुगृणद्भ्यां गिरिश यत्
स्वयं तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति

॥१०॥

गिरिश O Girisha अनलस्कन्धवपुषः having
for body a pillar of fire तव Thy यत् which
ऐश्वर्यं greatness तत् that उपरि on the above
विरिचिः Brahma अघः below हरिः Vishnu
यत्नात् trying utmost परिच्छेत्तुं to gauge अनलम्
unable यातौ became ततः then भक्तिश्रद्धा-
भरगुरुगृणद्भ्यां ताभ्यां to these two praising
Thee with devotion and faith यत् because
स्वयं of Thy own accord तस्थे revealed
Thyself, (अतः therefore) तव Thy अनुवृत्तिः
worship किम् whether न not फलति bears
fruit ?

THE HYMN ON THE GREATNESS OF SIVA

10. O Girisha, Brahma¹ trying above and, Vishnu trying below failed to measure Thee who took the form of a pillar of fire. Afterwards² when they praised Thee with great devotion and faith, Thou revealed Thyself to them of thy own accord, indicating whether³ Thy worship can go without bearing result.

1 *Brahma etc.*—Referring to the story that Brahma and Vishnu once quarrelled between themselves as to who was greater. God Siva then appeared before them in the form of a column of fire, Brahma and Vishnu tried to measure the body of Siva to prove their respective supremacy, but both failed. At this in all humility they began to praise Siva who, being pleased with their prayer, revealed Himself to them

2 *Afterwards ... accord*—God is far away from those who approach Him with pride and self-conceit. But He is easily realized by those who are humble and prayerful.

3 *Whether ... result*—i.e. the worship of God can never be in vain.

अयत्नादासाद्य त्रिभुवनमवैरव्यतिकरं
 दशास्यो यद्बाहूनभृत रणकण्डूपरवशान् ।
 शिरःपद्मश्रेणीरचितचरणाम्भोरुहबलेः
 स्थिरायास्त्वद्भक्तेस्त्रिपुरहर विस्फूर्जितमिदम्
 ॥११॥

त्रिपुरहर Oh Destroyer of Tripura दशास्यः
 the ten-headed Ravana अयत्नात् easily
 त्रिभुवनम् three worlds अवैरव्यतिकरं without
 any trace of enemy आसाद्य making
 रणकण्डूपरवशान् eager for war बाहून् arms यत्
 that अभृत held इदम् this शिरःपद्मश्रेणीरचित-
 चरणाम्भोरुहबलेः offering the cluster of
 heads as lotuses to Thy feet स्थिरायाः
 steady त्वद्भक्तेः of devotion to Thee
 विस्फूर्जितम् result.

THE HYMN ON THE GREATNESS OF SIVA

11. O Destroyer of Tripura, that the ten-headed Ravana after¹ ridding the three worlds of any trace of enemies remained with arms eager for (fresh) war is due to the fact of his having great devotion to Thee—devotion which² prompted him to offer his heads as lotuses to Thy feet.

1 *After ... war*—This indicates his great prowess.

2 *Which prompted etc.*—There is a story that Ravana while worshipping Siva cut off one by one his nine heads and offered them to the feet of the Lord as substitutes for lotuses. And while he was about to cut off his last head, Siva appeared before him and offered boons. Ravana prayed for the restoration of his nine heads and invincibility in war, which were granted.

SIVA-MAHIMNAH STOTRAM

अमुष्य त्वत्सेवासमधिगतसारं भुजवनं
बलात् कैलासेऽपि त्वदधिवसतौ विक्रमयतः ।
अलभ्या पातालेऽप्यलसचलितांगुष्ठशिरसि
प्रतिष्ठा त्वय्यासीद् ध्रुवमुपचितो मुह्यति खलः
॥१२॥

त्वत्सेवासमधिगतसारं whose strength was
got by worshipping Thee भुजवनं forest of
arms त्वदधिवसतौ कैलासे to Kailasa, Thy
abode अपि even बलात् with great valour
विक्रमयतः applying अमुष्य of him (Ravana)
प्रतिष्ठा stay त्वयि अलसचलितांगुष्ठशिरसि on Thy
moving with ease the tip of Thy toe
पातालेऽपि even in the nether world अलभ्या
impossible आसीत् became. ध्रुवम् surely
उपचितः affluent खलः wicked person मुह्यति
becomes deluded.

THE HYMN ON THE GREATNESS OF SIVA

12. When Ravana¹ extended the valour of his arms—whose strength was obtained by worshipping Thee—to Kailasa, Thy abode, Thou moved the tip of Thy toe, and he did not get a resting place even in the nether world. Verily, when affluent, the wicked becomes deluded.²

1 *Ravana etc.*—Ravana thought that instead of going to Kailasa every day for the worship of Siva, he would pull down Kailasa and place that in his kingdom. When he attempted that, Parvati, the consort of Siva, became alarmed. At this Siva moved the tip of His toe, and Ravana was thrown away from heaven to the nether world. Even there his stay would have been impossible, had not siva taken pity on him and lifted him up.

2 *Deluded*—The wicked persons on getting a good position in life become ungrateful to the persons through whose help their success was achieved.

25



यदृद्धि सुत्राम्णो वरद परमोच्चैरपि सती-
मधश्चक्रे बाणः परिजनविधेयत्रिभुवनः ।
न तच्चित्रं तस्मिन् वरिवसितरि त्वच्चरणयो-
नं कस्या उन्नत्यै भवति शिरसस्त्वय्यवनतिः

॥१३॥

वरद O Giver of boons परिजनविधेय-
त्रिभुवनः who had the three worlds at his com-
mand बाणः Bana परमोच्चैः very great सतीम्
possessing अपि through सुत्राम्णः of Indra
ऋद्धिं wealth यत् that अधश्चक्रे put to shade
त्वच्चरणयोः of Thy feet वरिवसितरि with re-
gard to the worshipper तस्मिन् him न not
तत् that चित्रं to be wondered at. त्वयि To
Thee शिरसः of the head अवनतिः bowing
down कस्यै उन्नत्यै what prosperity न भवति
does not conduce to ?

THE HYMN ON THE GREATNESS OF SIVA

30
13. O Giver of boons, that Bana,¹
who had the three worlds at his
command, put to shade the wealth of
Indra is not to be wondered at—he
being the worshipper of Thy feet.
What² prosperity does not result from
bowing down the head to Thee ?

1 *Bana*—an Asura king, the son of Bali, the
grandson of Prahlada. He had a thousand arms
and was a great favourite with Siva.

2 *What ... Thee ?*—i.e. one who worships
Siva becomes very prosperous.

अकाण्डब्रह्माण्डक्षयचकितदेवासुरकृपा-
विधेयस्याऽऽसीद् यस्त्रिनयन विषं संहृतवतः ।
स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्यो भुवनभयभङ्गव्यसनिनः
॥१४॥

त्रिनयन O Three-eyed One अकाण्ड-
ब्रह्माण्डक्षयचकितदेवासुरकृपाविधेयस्य showing
compassion on gods and demons who
were panic-stricken at the whole universe
being suddenly threatened with destruc-
tion विषं poison संहृतवतः drinking तव of
Thee कण्ठे on the throat यः which कल्माषः
stain सः that श्रियम् beautification न कुरुते
does not do इति न not. भुवनभयभङ्गव्यसनिनः
of one devoted to freeing the world of
fear विकारः deformity अपि even श्लाघ्यः
admirable.

THE HYMN ON THE GREATNESS OF SIVA

14. O Three-eyed One, it is not that the dark stain on the throat of Thee who¹ drank poison as an act of favour to gods and demons at their being panicky at the threatened destruction of the universe all on a sudden, has not beautified Thee. Even deformity is admirable in one who is given to freeing the world of fear.

1 *Who drank etc.*—referring to the story that at the churning of the ocean poison arose, which threatened the destruction of the world. At the supplication of gods and demons, Siva drank that poison. The blue stain on His throat is due to that.

असिद्धार्था नैव क्वचिदपि सदेवासुरनरे
निवर्तन्ते नित्यं जगति जयिनो यस्य विशिखाः ।
स पश्यन्नीश त्वामितरसुरसाधारणमभूत्
स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः
॥१५॥

ईश O Lord यस्य whose विशिखाः arrows
सदेवासुरनरे with gods, demons, and men
जगति in the world क्वचित् अपि anywhere
असिद्धार्थाः unsuccessful न not निवर्तन्ते
return, नित्यं always जयिनः successful भवन्ति
become सः that स्मरः god of love त्वाम् Thee
इतरसुरसाधारणम् like other gods पश्यन् think-
ing स्मर्तव्यात्मा an object to be recalled in
memory अभूत् became, हि because वशिषु
to the self-controlled परिभवः insult पथ्यः
conducive to good न is not.

THE HYMN ON THE GREATNESS OF SIVA

15. O Lord, the god of love whose arrows do not fail anywhere in the world of gods, demons, and men but are always successful, became¹ simply an object of memory by looking² upon Thee as an ordinary god. For an insult to the self-controlled does not conduce to good.

1 *Became ... memory*—i.e. was dead.

2 *Looking ... god*.—The great God Siva was day and night in meditation. But gods wanted that a son should be born to Him to lead them in battle against the demon Taraka. They sought the help of Kama, the god of love. Kama, conceited at his success everywhere, tried to spread his influence even over Siva, by throwing an arrow of passion. Siva, angry at being disturbed in meditation, burnt Kama to ashes with the fire of His third eye.

मही पादाघाताद् व्रजति सहसा संशयपदं
 पदं विष्णोर्भ्राम्यद्भुजपरिघरुग्णग्रहगणम् ।
 मुहुर्द्यौर्द्यैस्थियं यात्यनिभृतजटाताडिततटा
 जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ॥१६॥

त्वं Thou जगद्रक्षायै for saving the world
 नटसि dancest (तव) पादाघातात् at the strik-
 ing of Thy feet मही the earth सहसा all
 on a sudden व्रजति comes to, संशयपदं the
 conflicting thought whether it will not
 come to destruction भ्राम्यद्भुजपरिघरुग्ण-
 ग्रहगणम् with planets oppressed by the
 movement of Thy iron-club-like arms
 विष्णोः पदं the spatial region (संशयपदं व्रजति
 —as before). द्यौः the heaven अनिभृत-
 जटाताडिततटा the side being struck by the
 waving matted hair मुहुः just then द्यौस्थियं
 याति becomes miserable. ननु Ah, विभुता
 वामा mightiness unfavourable एव (indicat-
 ing wonder) (भवसि is).

THE HYMN ON THE GREATNESS OF SIVA

16. In¹ order to save the world when Thou danced, the earth wondered at the striking of Thy feet, whether it would not come to a sudden end ; so felt the spatial region along with the planets, oppressed by the movement of Thy iron-club-like arms ; and the heaven became then miserable—its side being struck by Thy waving matted hair. Ah, Thy² very mightiness is the cause of trouble.

1 *In order to save the world*—Once a demon prayed to Brahma for the destruction of the world. The latter said that the boon would be granted at some future time. This alarmed the gods, who approached Siva for protection. Siva at this began to dance, so that the time for the granting of the prayer might pass unnoticed. But it was such a mighty dance that the three worlds were terror-struck.

2 *Thy very mightiness etc.*—Siva danced for the protection of the world, but because of his mightiness unknowingly caused trouble to many.

वियद्व्यापी तारागणगुणितफेनोद्गमरुचिः
 प्रवाहो वारां यः पृषतलघुदृष्टः शिरसि ते ।
 जगद्वीपाकारं जलधिवलयं तेन कृतमि-
 त्यनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः ॥१७॥

वियद्व्यापी pervading the sky तारागणगुणित-
 फेनोद्गमरुचिः the beauty of whose foams
 is enhanced by having stars and planets
 inside यः which वारां of water प्रवाहः current
 (सः that) ते Thy शिरसि on the head
 पृषतलघुदृष्टः looked smaller than a drop of
 water ; तेन by that (पुनः again) जगत् the
 world जलधिवलयं surrounded by waters
 द्वीपाकारं looking like islands कृतम् made,
 इति अनेन by this तव Thy दिव्यं divine वपुः
 body धृतमहिम vast उन्नेयं should be
 inferred.

THE HYMN ON THE GREATNESS OF SIVA

17. The¹ river which pervades the sky and whose foams look all the more beautiful because of stars and planets, seems no more than a drop of water when on Thy head. That² again has turned the world into islands surrounded by waters. And by this should be inferred how vast is Thy divine body.

1 *The river etc.*—The same river flowing in the sky is called the Mandakini, on the earth the Ganga and in the nether world Bhogavati.

2 *That again etc.*—It is said that the sage Agastya once being angry with the Ocean drank all its waters. Afterwards when the king Bhagiratha prayed to Siva, out of the latter's matted hair flowed waters which covered the world and divided it into seven islands.

रथः क्षोणी यन्ता शतघृतिरगेन्द्रो धनुरथो
 रथाङ्गे चन्द्राकौ रथचरणपाणिः शर इति ।
 दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधि-
 विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः

॥१८॥

त्रिपुरतृणम् the three cities like a straw
 दिधक्षोः wishing to burn ते Thy क्षोणी earth
 रथः chariot (आसीत् was) शतघृतिः Brahma
 यन्ता charioteer (आसीत्) अगेन्द्रः the great
 mountain Meru धनुः bow (आसीत्) अथो
 and चन्द्राकौ the sun and the moon रथाङ्गे
 the wheels of the chariot (आस्ताम् were)
 रथचरणपाणिः Vishnu शरः arrow (आसीत्) ;
 इति in this manner कः what अयं this
 आडम्बरविधिः paraphernalia ? खलु indeed
 विधेयैः with things at disposal क्रीडन्त्यः
 playing प्रभुधियः the intellect of the Lord
 न not परतन्त्राः dependent on others.

THE HYMN ON THE GREATNESS OF SIVA

18. When Thou wanted to burn the three¹ cities which were but a piece of straw (to Thee), the earth was Thy chariot, Brahma Thy charioteer, the great mountain Meru Thy bow, the sun and the moon the wheels of Thy chariot, Vishnu Thy arrow—why² this paraphernalia? The Lord is not dependent on others—He was playing with things at His command.

1 *Three cities*—the three cities of the three sons of the demon Taraka. Siva destroyed the three cities and the demons at the prayer of the gods.

2 *Why ... paraphernalia?*—Big equipment is necessary for a big work only. One does not use a sword to pare nails. The three cities were but a piece of straw to Siva. Then why this paraphernalia? Well, Siva was but playing, taking these things.

हरिस्ते साहस्रं कमलबलिमाधाय पदयो-
 र्यदेकोने तस्मिन् निजमुदहरन्नेत्रकमलम् ।
 गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा
 त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम्

॥१९॥

त्रिपुरहर O Destroyer of Tripura हरिः
 Vishnu ते Thy पदयोः feet साहस्रं a thousand
 कमलबलिम् offering of lotuses आधाय giving
 (अथ then) तस्मिन् in that offering एकोने
 one being less यत् that निजम् his own नेत्र-
 कमलम् lotus-eye उदहरत् rooted out असौ that
 भक्त्युद्रेकः exuberance of devotion चक्रवपुषा
 into discus परिणति गतः transformed (सन्
 being) त्रयाणां जगताम् of the three worlds
 रक्षायै for protection जागर्ति remains alert.

THE HYMN ON THE GREATNESS OF SIVA

19. O Destroyer of Tripura, Hari¹ rooted out his lotus-eye (to make up the deficiency) when one (flower) was missing in his offering of a thousand lotuses to Thy feet; this great devotion transformed into a discus is alert in¹ protecting the three worlds.

1 *Hari etc.*—The story goes that Vishnu would daily worship Siva with a thousand lotuses. One day Siva, in order to test the devotion of Hari, stole away one lotus from the collection of a thousand lotuses. At this Vishnu plucked one of his eyes and offered that with the flowers. Pleased with such great devotion, Siva gave Vishnu the discus, called Sudarsana, with which the latter protects the three worlds.

क्रतौ सुप्ते जाग्रत् त्वमसि फलयोगे क्रतुमतां
 क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते ।
 अतस्त्वां सम्प्रेक्ष्य क्रतुषु फलदानप्रतिभुवं
 श्रुतौ श्रद्धां बद्ध्वा दृढपरिकरः कर्मसु जनः

॥२०॥

क्रतौ सुप्ते sacrifice being destroyed
 क्रतुमतां to the sacrificers फलयोगे in getting
 the result त्वम् Thou जाग्रत् awake असि
 remain पुरुषाराधनम् the worship of the Lord
 ऋते without प्रध्वस्तं destroyed कर्म sacrifice
 क्व where फलति bears result ? अत there-
 fore जनः man त्वां Thee क्रतुषु in sacrifices
 फलदानप्रतिभुवं the giver of result सम्प्रेक्ष्य
 knowing श्रुतौ in the teachings of the
 Sruti श्रद्धां बद्ध्वा putting faith कर्मसु in
 sacrifices दृढपरिकरः resolute (भवति be-
 comes).

THE HYMN ON THE GREATNESS OF SIVA

20. The sacrifice¹ being destroyed, Thou ever remainest the connecting link between the sacrificers and the fruit of the sacrifice. When² does the destroyed sacrifice bear fruit, if not³ accompanied by the worship of the Lord ? Therefore knowing Thee to be the giver of fruits and putting faith in the Vedas, people become resolute about the performance of sacrificial rites.

1 *The sacrifice etc.*—Sacrificial rite is an action and every action is subject to origin and destruction. Now how can a sacrificial rite bear fruit in some other time or region after the action of sacrifice has been destroyed? Some say that the sacrificial rite produces, before destruction, some effect called *Apurva*, which bears result in the future. In refuting this theory of the *Mimamsakas*, the author says that it is the Lord who gives fruits to the sacrificer, though the sacrificial rite may have an end.

2 *When etc.*—i.e. it never does.

3 *If not etc.*—because the Lord is the giver of fruits.

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृता-
 मृषीणामात्विज्यं शरणद सदस्याः सुरगणाः ।
 क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो
 ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः

॥२१॥

शरणद Thou Giver of refuge (यस्मिन् क्रतौ
 in which sacrifice) तनुभृताम् of embodied
 beings अधीशः Lord क्रियादक्षः expert in
 sacrificial rites दक्षः Daksha by name क्रतुपतिः
 sacrificer (तथा यत्र and where) ऋषीणाम् of
 the Rishis आत्विज्यं priestly duty (तथा and)
 सुरगणाः gods सदस्याः supervisors (तत्र अपि
 even there) क्रतुफलविधानव्यसनिनः bent on
 giving the fruits of sacrifices त्वत्तः from
 Thee क्रतुभ्रंशः destruction of the sacrifices
 (जातः became), हि because श्रद्धाविधुरम् at
 the absence of devotion मखाः sacrifices
 कर्तुः of the sacrificer अभिचाराय for injury
 ध्रुवं surely (भवन्ति become).

THE HYMN ON THE GREATNESS OF SIVA

21. Thou Giver of refuge, (even) the sacrifice where Daksha,¹ the Lord of creation, expert in sacrifices, was the sacrificer, Rishis² were priests, gods³ were supervisors, was destroyed by Thee, (though Thou art) bent upon giving fruits of the sacrifices. Surely⁴ the sacrifices cause injury to the sacrificers in the absence of devotion.

1 *Daksha etc.*—Daksha performed the sacrifice with great *éclat* but insulted Siva. Hence the great sacrifice was destroyed by siva, though He is always eager to give fruits to the sacrificers.

2 *Rishis*—such as Vasishtha.

3 *Gods*—Brahma etc.

4 *Surely etc.*—as in the case of the sacrifice of Daksha.

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं
गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा ।
धनुष्पाणेर्यातिं दिवमपि सपत्राकृतममुं
त्रसन्तं तेऽद्यापि त्यजति न मृगव्याघरभसः

॥२२॥

नाथ O Lord अभिकं seized with passion
ऋष्यस्य of the stag वपुषा taking the body
रोहिद्भूतां who became a hind स्वां his own
दुहितरं daughter रिरमयिषुम् desiring to get
प्रसभम् forcibly गतं getting सपत्राकृतम् .keenly
pierced with the arrow त्रसन्तं fearful दिवम्
to the sky यातं gone अपि even अमुं प्रजानाथं
Brahma धनुष्पाणेः of Thee holding a bow
in hand ते Thy मृगव्याघरभसः the fury of
the hunter अद्यापि even now न त्यजति does
not leave.

THE HYMN ON THE GREATNESS OF SIVA

22. O Lord, the fury of thee who became a hunter with a bow in hand has not as yet left Brahma though, keenly pierced by Thy arrow and terror-stricken, he has fled to the sky.

स्वलावण्याशंसा धृतधनुषमह्नाय तृणवत्
 पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि ।
 यदि स्त्रैणं देवी यमनिरतदेहार्धघटना-
 दवैति त्वामद्धा बत वरद मुग्धा युवतयः

॥२३॥

पुरमथन O Destroyer of Tripura, वरद
 Giver of boons, देवी Parvati स्वलावण्याशंसा
 proud of her own beauty (सती being)
 धृतधनुषम् holding the bow पुष्पायुधम् the god
 of love पुरः in front (त्वया by Thee) तृणवत्
 like a piece of straw अह्नाय in a trice
 प्लुष्टं burnt दृष्ट्वा seeing अपि even यदि if
 यमनिरतदेहार्धघटनात् being placed on half
 of Thy body on account of her austerities
 त्वाम् Thee स्त्रैणं uxorious अवैति considers
 बत ah अद्धा surely युवतयः young women
 मुग्धाः deluded.

23. O Destroyer of Tripura, O Giver of boons, even on seeing in front the god of love, bow in hand, burnt like a piece of straw in a trice by Thee, if Parvati¹, proud of her beauty, thinks that Thou art under her fascination, because² she was allowed to occupy half of Thy body on account of her austerities, ah, surely the young women are under delusion.

1 *Parvati*—Consort of Siva.

2 *Because etc.*—Parvati performed much austerity to get the love of Siva. Taking pity at her suffering Siva allowed her to become a part of His body. But forgetting this act of pity on the part of Siva, Parvati might think, like ordinary women, that she got this favour because of her fascinating beauty. In that case she is wrong, as indicated by Siva's burning the god of love. See Sloka 15, note 2.

श्मशानेष्वक्नीडा स्मरहर पिशाचाः सहचरा-
 श्चिताभस्मालेपः स्रगपि नृकरोटीपरिकर. ।
 अमङ्गल्यं शीलं तव भवतु नामैवमखिलं
 तथापि स्मर्तॄणां वरद परमं मङ्गलमसि ॥२४॥

स्मरहर O Destroyer of the god of
 love वरद Giver of boons तव Thy श्मशानेषु
 in cremation grounds अक्नीडा play पिशाचाः
 ghosts सहचराः companions चिताभस्मालेपः
 besmearing the body with the ashes of
 the burnt bodies अपि and नृकरोटीपरिकरः
 string of human skulls स्रक् garland एवम्
 this way अखिलं all शीलं conduct नाम
 indeed अमङ्गल्यं bad भवतु is, तथापि yet
 स्मर्तॄणाम् to those who remember Thee
 परमं great मङ्गलम् cause of good असि
 becomest.

THE HYMN ON THE GREATNESS OF SIVA

24. O Destroyer of the god of love,
O Giver of boons, Thy play is in
cremation grounds, Thy companions are
ghosts, Thou besmearest Thy body with
the ashes of burnt bodies, and human
skulls are Thy garland—all Thy conduct
indeed is thus full of evil. But¹ Thou
conducest to the great good of those
who remember Thee.

1 *But etc.*—This shows the difference between
men and Siva. Outwardly siva seems to be
full of evil, but in fact He is the source of
infinite good to His devotees.

SIVA-MAHIMNAH STOTRAM

मनः प्रत्यक्चित्ते सविधमवधायान्तमरुतः
प्रहृष्यद्रोमाणः प्रमदसलिलोत्सङ्गितदृशः ।
यदालोक्याह्लादं हृद इव निमज्यामृतमये
दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान्
॥२५॥

यमिनः Yogis सविधम् following the direc-
tion of the Sastras आन्तमरुतः controlling
the breath प्रत्यक्चित्ते in the Self मनः mind
अवधाय concentrating यत् which किमपि
unspeakable तत्त्वं truth आलोक्य realizing
प्रहृष्यद्रोमाणः thrilling with joy प्रमदसलिलोत्-
सङ्गितदृशः with eyes covered with tears of
joy अमृतमये full of bliss हृदे in the lake
निमज्य इव swimming as it were अन्तराह्लादं
inner joy दधति get तत् that (तत्त्वं truth)
किल really भवान् Thou.

THE HYMN ON THE GREATNESS OF SIVA

25. Thou art indeed that unspeakable truth which the Yogis realize through meditation on the Self, on controlling the breath according to the scriptural directions, and realizing which they shed tears of thrilling joy and swimming, as it were, in a pool of nectar, enjoy inner bliss.

SIVA-MAHIMNAH STOTRAM

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवह-
स्त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्वमिति च ।
परिच्छिन्नमेवं त्वयि परिणता बिभ्रति गिरं
न विद्मस्तत्तत्त्वं वयमिह तु यत् त्वं न भवसि

॥२६॥

त्वम् Thou अर्कः the Sun त्वम् सोमः the
Moon त्वम् पवनः Air त्वं हुतवहः Fire त्वम् आपः
Water त्वं व्योम Space त्वम् उ also धरणिः
Earth त्वम् आत्मा Self इति च and असि art
परिणताः the learned people त्वयि with
regard to Thee एवं these परिच्छिन्नाम् limiting
गिरं opinion बिभ्रति hold तु but वयम् we इह
in this world त्वं Thou यत् न which not
भवसि art तत् that तत्त्वं thing न विद्मः do
not know.

THE HYMN ON THE GREATNESS OF SIVA

26. The wise¹ hold this limiting opinion about Thee—Thou art the Sun, Thou art the Moon ; Thou art the Fire, Thou art the Air ; Thou art the Water, Thou art the Space ; Thou art the Earth and Thou art the Self. But we² do not³ know that thing which Thou art not.

1 *The wise*—i.e. who consider themselves to be wise.

2 *We*—i.e. we who do not pose to be wise.

3 *Do not ... not*—because Thou pervadest all.

SIVA-MAHIMNAH STOTRAM

त्रयीं तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरा-
नकाराद्यैर्वर्णस्त्रिभिरभिदधत् तीर्णविकृति ।
तुरीयं ते धाम ध्वनिभिरवरुन्धानमणुभिः
समस्तं व्यस्तं त्वां शरणद गृणात्योमितिपदम्
॥२७॥

शरणद O Giver of refuge त्रयीं three
Vedas तिस्रः three वृत्तीः conditions त्रिभुवनम्
three worlds अथो and त्रीनपि also three
सुरान् Gods अकाराद्यैः by 'A' etc. त्रिभिः three
वर्णैः letters अभिदधत् indicating ओम् इति पदम्
the word 'Om' व्यस्तं separately त्वां Thee
गृणाति mentions अणुभिः ध्वनिभिः with subtle
sounds अवरुन्धानम् covered (ओम् इति पदं) ते
Thy तीर्णविकृति absolute तुरीयं transcendent
धाम state त्वां Thee समस्तं collectively
(गृणाति).

THE HYMN ON THE GREATNESS OF SIVA

27. O Giver of refuge, with the three letters A, U, M, indicating the three Vedas, three¹ states, three worlds and the three² gods, the word 'Om' mentions Thee separately. United by the subtle³ sound the word 'Om' collectively⁴ mentions Thee—Thy Absolute Transcendent State.

1 *Three states*—namely, waking, dreaming, and dreamless sleep.

2 *Three gods*—namely, Brahma, Vishnu, and Rudra.

3 *Subtle sound*—Technically it is called Nada.

4 *Collectively*—The Mantra 'Om' when uttered as one word indicates the Absolute Brahman.

SIVA-MAHIMNAH STOTRAM

भवः शर्वो रुद्रः पशुपतिरथोग्रः सहमहां-
स्तथा भीमेशानाविति यदभिधानाष्टकमिदम् ।
अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि
प्रियायास्मै धाम्ने प्रणिहितनमस्योऽस्मि भवते
॥२८॥

देव O Lord भवः Bhava शर्वः Sarva रुद्रः
Rudra पशुपतिः Pasupati उग्रः Ugra सहमहान्
Mahadeva भीम-ईशानौ Bhima and Isana
इति (indicating that the list is completed)
यत् इदम् this अभिधानाष्टकम् eightfold name
श्रुतिः Veda अपि even प्रत्येकं each प्रविचरति
mentions अस्मै to that भवते your प्रियाय
beloved धाम्ने effulgent प्रणिहितनमस्यः अस्मि
I salute.

THE HYMN ON THE GREATNESS OF SIVA

28. O Lord, Bhava, Sarva, Rudra, Pasupati, Ugra, Mahadeva, Bhima, and Isana—these eight names are mentioned even¹ by the Vedas. To Thee who art beloved² and effulgent³ I bow down.

1 *Even etc.*—What to speak of the Smritis and Puranas.

2 *Beloved*—Of His one thousand names, these eight, being very important, are dear to Siva.

3 *Effulgent*—expressing Siva.

SIVA-MAHIMNAH STOTRAM

नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमो
नमः क्षोदिष्ठाय स्मरहर महिष्ठाय च नमः ।
नमो वर्षिष्ठाय त्रिनयन यविष्ठाय च नमो
नमः सर्वस्मै ते तदिदमतिसर्वाय च नमः ॥२९॥

प्रियदव O Lover of forests नेदिष्ठाय
living very near नमः my salutation दविष्ठाय
च as also living very far away ते to Thee
नमः my salutation स्मरहर O Destroyer
of the god of love क्षोदिष्ठाय to the
minutest नमः my salutation महिष्ठाय as also
to the largest नमः salutation. त्रिनयन O
Three-eyed One वर्षिष्ठाय to the oldest नमः
salutation यविष्ठाय च as also to the young-
est नमः salutation सर्वस्मै to all नमः saluta-
tion अतिसर्वाय transcending all ते to
Thee तत् इदं this नमः salutation.

THE HYMN ON THE GREATNESS OF SIVA

29. O Lover of solitude, my salutation to Thee¹ who art very near² as also very far, far³ away. O Destroyer of the god of love, my salutation to Thee who art the minutest⁴ as also the largest⁵. O Three-eyed One, my salutation to Thee who art the oldest⁶ as also the youngest.⁷ This my salutation to Thee who art all⁸ as also transcending all.⁹

1 *Thee who art etc.*—This verse indicates the greatness of Siva as in Him all contradictions meet.

2 *Near*—because He is the indwelling spirit of all.

3 *Far away*—because beyond mind and speech

4 *Minutest*—being even in atoms.

5 *Largest*—being in large bodies like mountains.

6 *Oldest*—existing even before creation.

7 *Youngest*—being untouched by infirmities.

8 *All*—He is the substratum of all visible and invisible objects.

9 *Transcending all*—being beyond mind and speech.

SIVA-MAHIMNAH STOTRAM

बहुलरजसे विश्वोत्पत्तौ भवाय नमो नमः
प्रबलतमसे तत्संहारे हराय नमो नमः ।
जनसुखकृते सत्त्वोद्विक्ताय मृडाय नमो नमः ।
प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमो नमः

॥३०॥

विश्वोत्पत्तौ for the creation of the universe बहुलरजसे with excess of Rajas भवाय to Brahma नमो नमः salutation, तत्संहारे for the destruction of that प्रबलतमसे with excess of Tamas हराय to Rudra नमो नमः ; सत्त्वोद्विक्ताय with excess of Sattva जनसुखकृते for giving happiness to the people मृडाय to Vishnu नमो नमः ; निस्त्रैगुण्ये beyond the three attributes प्रमहसि effulgent पदे object शिवाय to Siva नमो नमः ।

THE HYMN ON THE GREATNESS OF SIVA

30. Salutation to Brahma in whom Rajas preponderates for the creation of the universe, salutation to Rudra in whom Tamas preponderates for the destruction of the same. Salutation to Vishnu in whom Sattva preponderates for giving¹ happiness to the people. Salutation to Siva who is effulgent and beyond² the three attributes.

1 *Giving ... people*—i.e. for the preservation of the universe.

2 *Beyond ... attributes*—Siva is with and without attributes. The three attributes are Sattva, Rajas, and Tamas. With Rajas in the form of Brahma He creates, with Sattva in the form of Vishnu He preserves, and with Tamas in the form of Rudra He destroys.

कृशपरिणति चेतः क्लेशवश्यं क्व चेदं
 क्व च तव गुणसीमोल्लङ्घिनी शश्वदृद्धिः ।
 इति चकितममन्दीकृत्य मां भक्तिराधाद्
 वरद चरणयोस्ते वाक्यपुष्पोपहारम् ॥३१॥

वरद O Giver of boons, कृशपरिणति ill-
 developed क्लेशवश्यं subject to misery इदं
 this चेतः mind क्व च where गुणसीमोल्लङ्घिनी
 of infinite virtues शश्वत् eternal ऋद्धिः
 power क्व च where इति because of this चकितम्
 seized with fear मां me अमन्दीकृत्य making
 fearless भक्तिः devotion ते चरणयोः to Thy
 feet वाक्यपुष्पोपहारम् (मां me)— who has
 this hymn as an offering आधात् has
 thrown.

THE HYMN ON THE GREATNESS OF SIVA

31. O Giver of boons, where is my ill-developed mind subject to misery¹ and where is Thy Divinity—eternal and possessing infinite virtues? Though terror-stricken because of this, I am forced² by my devotion to offer this hymn at Thy feet.

1 *Misery*—According to Patanjali there are five kinds of misery—namely, Ignorance, Egoism, Attachment, Aversion, and Clinging to life.

2 *Forced etc.*—Love for God forces a devotee to think that God will overlook all his littleness.

असितगिरिसमं स्यात् कज्जलं सिन्धुः पात्रं
 सुरतखरशाखा लेखनी पत्रमुर्वी ।
 लिखति यदि गृहीत्वा सारदा सर्वकालं
 तदपि तव गुणानामीश पारं न याति ॥३२॥

ईश O Lord (यदि if) असितगिरिसमं like
 the blue mountain कज्जलं ink सिन्धुः sea
 पात्रं ink-pot सुरतखरशाखा the branch of
 the heavenly tree लेखनी pen उर्वी the
 earth पत्रम् leaf स्यात् be, सारदा the Goddess
 of Learning (एतानि these) गृहीत्वा taking
 यदि if सर्वकालं through eternity लिखति
 writes तदपि even then तव Thy गुणानाम् of
 virtues पारं the limit न not याति reaches.

THE HYMN ON THE GREATNESS OF SIVA

32. O Lord, if the blue mountain be ink¹, the ocean the ink-pot, the branch of the heavenly² tree be pen, the earth the writing leaf, and by taking these if the Goddess of Learning writes for eternity, even³ then the limit of Thy virtues will not be reached.

1 *Ink*—It refers to a huge lump of ink-powder.

2 *Heavenly tree*—named Parijata.

3 *Even etc.*—This indicates my audacity, justified only by my devotion, to praise Thee.

असुरसुरमुनीन्द्रैरर्चितस्येन्दुमौले-
ग्रथितगुणमहिम्नो निर्गुणस्येश्वरस्य ।
सकलगणवरिष्ठः पुष्पदन्ताभिधानो
रुचिरमलघुवृत्तैः स्तोत्रमेतच्चकार ॥३३॥

सकलगणवरिष्ठः the best of the demi-gods
पुष्पदन्ताभिधानः Pushpadanta by name
असुरसुरमुनीन्द्रैः by Asuras, gods, and the
best of sages अर्चितस्य worshipped इन्दुमौलेः
of one having the moon on his forehead
ग्रथितगुणमहिम्नः whose praises have been
sung निर्गुणस्य without attributes ईश्वरस्य of
God एतत् this रुचिरम् beautiful स्तोत्रम् hymn
अलघुवृत्तैः in all seriousness चकार com-
posed.

THE HYMN ON THE GREATNESS OF SIVA

33. The best of demi-gods,¹ Pushpa-danta by name, composed in great devotion this beautiful hymn of the Lord, who is worshipped by demons, gods, and the best of sages, whose² praises have been sung, who has got the moon on His forehead and who is attributeless.

1 *Demi-gods*—Gandharvas or heavenly musicians.

2 *Whose praises ... sung*—i.e. previously.

अहरहरनवद्यं धूर्जटेः स्तोत्रमेतत्
पठति परमभक्त्या शुद्धचित्तः पुमान् यः ।
स भवति शिवलोके रुद्रतुल्यस्तथाऽत्र
प्रचुरतरधनायुः पुत्रवान् कीर्तिमांश्च ॥३४॥

यः which पुमान् person शुद्धचित्तः with
purified heart परमभक्त्या in great devotion
अनवद्यं beautiful एतत् this धूर्जटेः स्तोत्रम् the
hymn to Siva अहरहः always पठति reads,
सः he शिवलोके in the abode of Siva रुद्रतुल्यः
like Siva भवति becomes तथा and अत्र in this
world प्रचुरतरधनायुः पुत्रवान् possessed of much
wealth, long life, and many children
कीर्तिमान् famous च also (भवति becomes).

THE HYMN ON THE GREATNESS OF SIVA

34. The person who with purified heart and in great devotion always reads this beautiful hymn to Siva becomes¹ like Siva (after death) in the abode of Siva, and while in this world gets much wealth, long life, many children as also fame.

¹ *Becomes like Siva*—i.e. Becomes one with Him.

महेशान्नापरो देवो महिम्नो नापरा स्तुतिः ।
अघोरात्नापरो मन्त्रो नास्ति तत्त्वं गुरोः परम्
॥३५॥

महेशात् better than Siva अपरः another
देवः god न there is not महिम्नः better than
the Hymn on the Greatness of Siva अपरा
another स्तुतिः hymn न there is not अघोरात्
better than Siva अपरः another मन्त्रः
sacred word न there is not गुरोः better
than the spiritual teacher परम् another
तत्त्वं thing to be known नास्ति there is not.

THE HYMN ON THE GREATNESS OF SIVA

35. There is no god better than Siva, there is no hymn better than the Hymn on The Greatness of Siva, there is no sacred¹ word better than the name of Siva, there² is nothing better to be known than the real nature of the spiritual teacher.

1 *Sacred word*—which is to be repeated and meditated upon for spiritual unfoldment.

2 *There ... teacher*—The spiritual teacher is the channel through which Divine mercy flows : as such he is one with God. One who has known the spiritual teacher has known God.

SIVA-MAHIMNAH STOTRAM

दीक्षा दानं तपस्तीर्थं

ज्ञानं यागादिकाः क्रियाः ।

महिम्नः स्तवपाठस्य

कलां नार्हन्ति षोडशीम् ॥३६॥

दीक्षा initiation दानं charity तपः
austerities तीर्थं pilgrimage ज्ञानं knowledge
of the scriptures यागादिकाः like sacrificial
rites क्रियाः works महिम्नः स्तवपाठस्य of the
merit of reciting the Hymn on the Great-
ness of Siva षोडशीम् कला one-sixteenth part
न not अर्हन्ति are not equal to.

THE HYMN ON THE GREATNESS OF SIVA

36. Getting initiation into the spiritual life, charity, austerities, pilgrimage, knowledge of the scriptures, the performance of sacrificial rites—these do not give one-sixteenth part of the merit that is got by reciting the Hymn on the Greatness of Siva.

कुसुमदशननामा सर्वगन्धर्वराजः

शिशुशशधरमीलेर्देवदेवस्य दासः ।

स खलु निजमहिम्नो भ्रष्ट एवास्य रोषात्

स्तवनमिदमकार्षीद् दिव्यदिव्यं महिम्नः

॥३७॥

कुसुमदशननामा Pushpadanta by name
सर्वगन्धर्वराजः the Lord of all Gandharvas
शिशुशशधरमीलेर्देवदेवस्य of the great God
who has got the crescent moon on His fore
head दासः servant सः he खलु indeed अस्य
of Siva रोषात् एव from anger निजमहिम्नः
from his glory भ्रष्टः fallen सन् being दिव्य-
दिव्यं very nice इदम् this महिम्नः स्तवनम् Hymn
on the Greatness of Siva अकार्षीत् composed.

१७

THE HYMN ON THE GREATNESS OF SIVA

37. The Lord of Gandharvas¹, Pushpadanta² by name, is the servant of the great God³ who has the crescent moon on His forehead. Fallen⁴ from his glory due to the anger⁵ of the Lord, he composed⁶ this very beautiful Hymn on the Greatness of Siva (to regain His favour).

1 *Gandharvas*—musician demi-gods.

2 *Pushpadanta*—literally 'flower-toothed', i.e. whose teeth were like flowers.

3 *God who ... forehead*—refers to Siva.

4 *Fallen ... glory*—he lost the power of flying through the air.

5 *Anger of the Lord*—Siva got angry with Pushpadanta as the latter trod on the flowers left after His worship.

6 *Composed etc.*—It is said that Pushpadanta had his power restored by composing this hymn.

सुरगुरुमभिपूज्य स्वर्गमोक्षकहेतुं
पठति यदि मनुष्यः प्राञ्जलिनान्यचेताः ।
व्रजति शिवसमीपं किन्नरैः स्तूयमानः
स्तवनमिदममोघं पुष्पदन्तप्रणीतम् ॥३८॥

स्वर्गमोक्षकहेतुं giver of heaven and liberation सुरगुरुम् the Adorable of gods i.e. Siva अभिपूज्य worshipping नान्यचेताः with one-pointed mind प्राञ्जलिः with folded palms (सन् being) मनुष्यः a person यदि if पुष्पदन्तप्रणीतम् composed by Pushpadanta अमोघं unfailing इदम् this स्तवनम् hymn पठति reads (सः he) किन्नरैः by Kinnaras स्तूयमानः worshipped शिवसमीपं to the presence of Siva व्रजति goes.

THE HYMN ON THE GREATNESS OF SIVA

38. After worshipping Siva, who is adored by gods and who grants heaven and liberation, if one with single-minded devotion and folded palms reads this unfailing¹ hymn, composed by Pushpadanta, one goes to Siva, being worshipped by Kinnaras.²

¹ *Unfailing*—sure of giving result, i.e. leading to Siva.

² *Kinnaras*—a kind of beings who have got a human form but whose head is like that of a horse.

SIVA-MAHIMNAH STOTRAM

आसमाप्तमिदं स्तोत्रं पुण्यं गन्धर्वभाषितम् ।
अनौपम्यं मनोहारि सर्वमीश्वरवर्णनम् ॥३६॥

गन्धर्वभाषितम् composed by the
Gandharva Pushpadanta ईश्वरवर्णनम् de-
scribing the glory of God अनौपम्यं un-
paralleled पुण्यं sacred इदं this स्तोत्रं
hymn आसमाप्तम् (from start to finish सर्वम्
all मनोहारि fascinating.

इत्येषा वाङ्मयी पूजा श्रीमच्छंकरपादयोः ।
अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः

॥४०॥

एषा this वाङ्मयी of words पूजा worship
श्रीमच्छंकरपादयोः to the feet of Siva अर्पिता
offered इति तेन at this सदाशिवः ever-
propitious देवेशः the Lord of gods मे to
me प्रीयतां may be pleased.

THE HYMN ON THE GREATNESS OF SIVA

39. This unparalleled, sacred hymn composed by Pushpadanta and describing the glory of God is all very fascinating from start to finish.

40. This hymnal worship is offered to the feet of Siva. May the ever-propitious Lord of gods be pleased with me at this.

SIVA-MAHIMNAH STOTRAM

तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर ।
यादृशोऽसि महादेव तादृशाय नमो नमः

॥४१॥

महेश्वर O Great Lord तव Thy तत्त्वं the true nature of Thy being कीदृशः of what sort असि Thou art न जानामि I do not know महादेव O great Siva यादृशः of whatever nature असि Thou mayest be तादृशाय to That नमो नमः salutation again and again.

एककालं द्विकालं वा त्रिकालं यः पठेन्नरः
सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥४२॥

यः which पठेन्नरः person एककालं once द्विकालं twice वा or त्रिकालं thrice पठेत् reads, सः he सर्वपापैः from all sins विनिर्मुक्तः freed शिवलोके in the abode of Siva महीयते is glorified.

THE HYMN ON THE GREATNESS OF SIVA

41. O Lord, I do not know the true nature of Thy being—of what kind Thou art. Of whatever¹ nature Thou mayest be, O Great God, to That my salutation again and again.

¹ *Whatever ... be*—implying that God will accept the worship of a devotee, though he may not know the real nature of the Lord.

42. The person who reads (this hymn) once, twice or thrice is¹ glorified in the abode of Siva, being freed from all sins.

¹ *Is ... Siva*—i.e. after death he goes to the abode of Siva and remains there in great glory.

श्रीपुष्पदन्तमुखपंकजनिर्गतेन
स्तोत्रेण किल्बिषहरेण हरप्रियेण ।
कण्ठस्थितेन पठितेन गृहस्थितेन
सुप्रीणितो भवति भूतपतिर्महेशः ॥४३॥

श्रीपुष्पदन्तमुखपंकजनिर्गतेन coming out of
the lips of Pushpadanta किल्बिषहरेण de-
stroying sins [हरप्रियेण dear to Siva स्तोत्रेण
by hymn कण्ठस्थितेन committed to
memory पठितेन read गृहस्थितेन kept in
the house भूतपतिः Lord of the creation
महेशः great god सुप्रीणितः greatly pleased
भवति becomes.

इति श्रीपुष्पदन्तविरचितं शिवमहिम्नः स्तोत्रं
समाप्तम् ॥

THE HYMN ON THE GREATNESS OF SIVA

43. If a person learns¹ by heart, reads or keeps in the home this hymn, which came out of the lips of Pushpadanta, and which destroys sins and is dear to Siva, Siva the Lord of creation—becomes very pleased.

¹ *Learns ... home*—Three stages are mentioned—namely, committing to memory, reading from books, and keeping the book in the home. Simply keeping the book in the home has some importance in as much as it will occasionally remind one of Siva.

Here ends the Hymn on the Greatness of Siva composed by Pushpadanta.

